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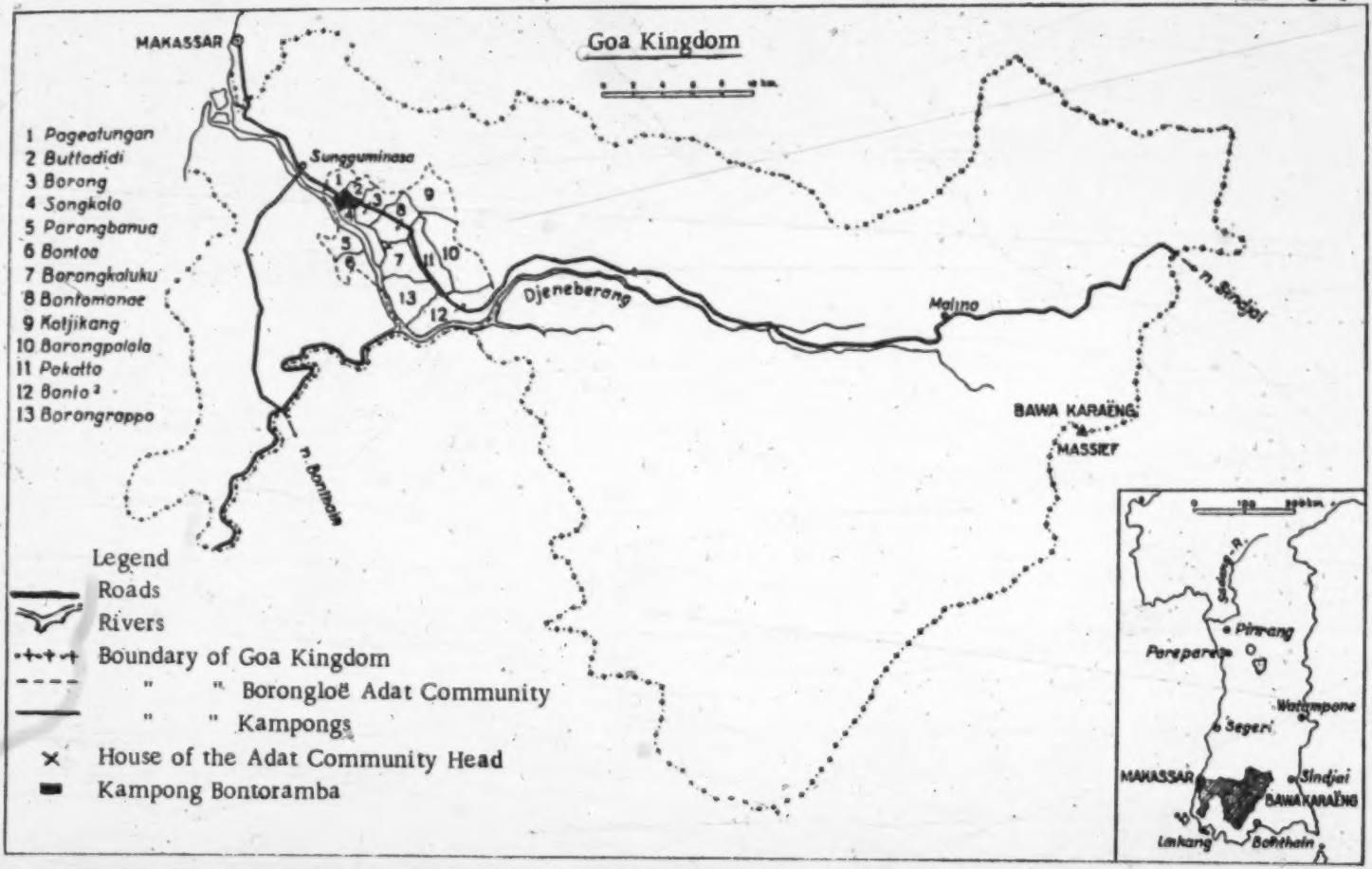

1:Chabot--vi E-5 (1940-1949) 1950 OG6 Makassar OG6

612 /70 cont./ subordination of the latter with respect to that of
778 Borongloë was expressed in the ritual. These festivities
796 strengthened the sense of solidarity within the adat community, and by the wealth displayed on these occasions, they raised the standing of Borongloë both in its own, as well as in others', eyes.

2. A few days before the inauguration of the new prince of Goa in 1947, the ornaments of Goa and of Borongloë encountered each other at a certain place located in Borongloë [103] by the name of Tamarunang. The following myth is connected with this place.

539

1. Pau-pauanna Tamarunang.	The story of Tamarunang.
2. Riolo, riwattu erona appare' kota Karaëngngna ri Goa,	A long time ago, when the Prince of Goa wanted to build a fort,
3. nanrai' assuro angngalle batu ri binangaja ri Songkolo.	he commanded his people to enter the interior in order to get rocks in the river near Songkolo. /71/
4. Naandjo tau angngallea batu narasai naalle batu aganna Barugaja ri Songkolo.	And the people who got the rocks at that time, accidentally brought back a rock such as lies near the Baruga of Songkolo (1).

[344]

1. A baruga (see Matthes, Woordenboek, p. 195) is a festival shed. At the spot designated as "the baruga of Songkolo," no festival shed is in existence, however. The rock which lies there today is the investiture rock of Borongloë.

532 /74 cont./ After the subjection of the princes of South
778 Celebes in 1905, this period of the tomanurung had passed,
612 however. Tomanurung were thought to deceive and to disturb
669 the peace. They were no longer given an opportunity to create a federation. In spite of this, however, the belief in the tomanurung did not disappear.

It may be that the Kapala of Bontoramba counts on the possibility of a tomanurung appearing who will unite his presently well-integrated group with a number of neighboring groups into a federation. The group from which the ornament of the federation is derived will, as a matter of course, have the leadership. The Kapala is prepared for this. The image is, as it were, an ornament in statu nascendi /in the nascent state/.

The Sacred Spot of Borongloë

778 A five-minute walk from the head's house leads to a
773 grove, the so-called "Flat Rock," (batu lappara') of Borongloë (3). On it /75/ stood, according to the myth, the

[103]

3. Many call the rock batu napara', which according to Matthes' dictionary (p. 635) means "a smooth rock with the bottom part in the water; a rock that is stretched out flat."

ancestral couple of the present-day head's group of relatives, at the moment when they made their final statements to the people prior to ascending to heaven (1).

1. Friedericy relates this myth in his own words in his dissertation. See there, pp. 506 ff.